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RELIGION

SOCIOLOGY

The Flaming Sword,

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VISION

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Koreshan Science of Alchemy.

Part II.

Non-Vital Alchemy or the Physics of the Alchemico-Organic World; the Physical Universe and its Substances of Energy and Matter; Planes of Gravity and Source of Lunar Energy.

NON-VITAL ALCHEMY relates to that field of activities including the metastasis of all substance, whether included in the field of energy or in the field of matter. Every quality and manifestation of those phases of substance called energy, is convertible to every other quality. In other words, every energy is convertible to every other energy; every energy is convertible to matter, and every form of matter is convertible to every other form. No energy can be converted to energy of another quality except through the medium of matter; hence to convert electricity to magnetism, it must first be converted to matter, and *vice versa*. This is true of every energy. No atom of matter can be converted to another quality of matter except through its conversion to some quality of energy. We call the attention of the reader to the foregoing axioms more especially because, in the consideration of vital alchemy later on, the application of the principle of correspondent analogy will enable the student of the Koreshan System to so apply these principles of the alchemic law as to observe the real purpose for which the study of alchemy is pursued.

The form of the alchemico-organic cosmos is a sphere, with center and circumference; we mean the form of the so called physical universe. It is composed

of the complex shell or rind, with its metallic and mineral laminæ or plates; there are twelve of these—seven of the former and five of the latter. These laminæ comprise the outermost rind of the system. Within these are the superimposed geologic strata, and the waters of the earth's surface. Within these are the atmospheres, and, central to the atmospheres, the astral nucleus. This will be found illustrated in other pages of Koreshan literature. Between this astral center and its circumference there is a constant efferent and afferent flow of energy. This energy is as complex as the variety of matter entering into combustion to produce it. This energy (substance, equally with matter) has two primary sources or origins, namely, the positive energies originating at the circumference—the negative limitation, and the negative energies originating at the center—the positive limitation. This is the substance that the so called scientist denominates luminous ether. Its existence depends upon the reciprocal activity of the two extremes of relation; namely, the center and circumference of the universe.

Cosmic Non-Vital Alchemic Solution in General.

The term non-vital, as here employed, is merely relative, for nothing exists that does not embrace some

degree of vitality. Every atom of matter is deposited from energy, and is the continent of energy. Non-vital energy is derived from vital energy; non-vital force is the product, indirectly, of mental force. The lowest form and quality of material substance were once the spiritual energy of the highest mind. Mind is constantly active; through its activity it is subject to constant waste, for which there is a perpetual supply. In the friction of mental activity the substance of the mental energy is precipitated, and through modifications is let down through every degree of alchemic solution, from mental qualities to corresponding non-vital qualities of alchemic solution, to the non-vital alchemic elements.

The stratum of gold comprising the circumference of the shell, rind, or pediment of the cosmic ovum, was once energy or alchemic solution of the vital and mental quality. The element of gold, like all others of the seven primary strata, is constantly yielding its alchemic solution to the common ether, while at the same time it is receiving in deposition atoms of matter precipitated from the alchemic solution as it flows from center to circumference.

Alchemic radiation is not unbroken in its solvent currents. The radiations of alchemic energy from the center to the circumference of the cosmic form flow in many tensions or degrees of tenuity. They have termini and inchoations as they proceed outward toward circumferences. An alchemic ray of a given tension belonging to a specific dimension, in passing through atmospheres, fluids, crusts, and laminae, meets with the resistance offered by each of these material deposits of coördinate character, and the ray is modified to suit the condition of atmosphere, fluid, crust, and lamina, as it proceeds; but notwithstanding this fact, the picture planted at the initiation of the ray is projected through all the modifications of the ray, and planted upon the outermost projection as perfectly at the terminal as it obtains at its inchoation.

The laws which govern radiations also govern subtensions. There are almost innumerable tensions of radiation, but radiations of a given tension find resistance only in their own field of radiation. A radiatory ether flowing through aboron, hydrogen, oxygen, and nitrogen, and being coördinate with these, is radiating through its normal field (its own field), and is broken in its continuity at the point of every specific difference. A radiation of a more refined tenuity, more esoteric, inflowing through its own and normal field, is untouched by the condition of the exoteric field—the field abnormal to it.

Solar and lunar energies differ essentially in their qualities. Solar alchemic solution is primarily derived from the astral center, and is radiatory from the solar limbus. The alchemic essence originating at the center and flowing toward the circumference may be direct or

reflected. The flow of the lunar solution is generated at the circumference and is convergent, that is, flowing toward the center. This may also be direct or reflected. The solar alchemic solution is gravic; the lunar alchemic solution is levic.

The moon is a magneto-electric sphere of alchemic force, reflected from the circumferences comprising the laminiferous shell of the cosmic structure. The flow of the alchemic energy toward the center passes through the earth's surface and plants the photograph of the surface of the earth upon this photosphere of lunar energy. Lunar energy will penetrate opaque substances of various kinds, and it can be artificially produced. It would require a solution of the seven primary metallic substances, with the primary minerals to create a perfect alchemic lunar solution. This would include mercury as an eighth principle.

Source of Lunar Energy.

Lunar alchemic solution is derived from the action of esoteric solar influence upon the mercurial planetary disci. The actinic radiations from the sun penetrate the earth's crust, the mineral plates, and the metallic laminae. In permeating the laminae at the point where the mercurial disc floats between the laminae, by the peristaltic action which causes the disc to move rapidly through the sphere of the metallic layers, the solar radiation strikes the disc. The radiations are partly reflected, but a greater proportion of the energy is rushed off laterally toward all the sides of the disc, and directed through the influence of conspiring energies toward the tropical poles of the ecliptic. They thence flow in currents to the north polar magnetic center, and to the south polar magnetic zone, whence the lunar sphere receives its energy successively through the seven planetary spheres.

Alchemico-organic energies are generated either at the center, the circumference, or at any intermediate space in the atmospheres, water, geologic, mineral, and metallic strata. At every point of contact, or where ascending or descending energies meet, deposits are made as the result of the union of the anodic and cathodic fluxion. Not only are deposits made of new material atoms, but in the operation of the alchemic union the old material atoms are destroyed as matter and transposed to both the anodic and cathodic energy. As an illustration of this universal activity, we may note the change which is operative at the place of contact of the common atmosphere and the water surfaces of the earth. At the surfaces of contact there is a meeting of the anodic and cathodic energies. These energies unite in the destruction of both as energies, and the deposit of matter; at the same time and place a new quality of ascending energy is created for the upper stratum, and, correspondingly, a new descending energy

for the precipitate. By this operation the anodic light or electricity passing through the water, becomes qualitatively changed to meet the requirements of its passage through the atmosphere. This law holds good at every point of contact, and through every stratum of air, water, earth, and solid lamina.

A radiation of energy generated at the water's surface, where necessarily the surface of the water is in contact with the under and contiguous surface of the air, if cathodic (descending), has its foot at the point of its generation, and its head in the direction of its flow; hence to the passage of that cathodic ray toward the water would be down to it, and toward the bottom of the water would be up. The opposite would be true of the anodic (ascending) direction of the pencil of energy. The alchemico-organic energies, either ascending or descending, are not sentient entities.

When an alchemico-organic energy—generated at the astral center of the alchemico-organic cosmos—radiates from its starting point for the circumferential limitation of the sphere it is modified at every point of contact, for at every place of meeting its coördinate ascending energy blends with it in the creation of new qualities of energy and matter at the place of union. This radiation of energy, originating at the astral

nucleus and terminating finally only at the outermost rind of the shell, in the outermost lamina or stratum of matter, is not a spiritual entity, but it is its correspondent; for energies in the alchemico-organic field correspond to spirits in the organo-vital field.

The stellar nucleus which comprises the primary source of all radiation of energy of every kind and quality, is the point of the congeries of afferent subtensions. The resource of this constant inflow is necessarily the processes of combustion occurring at the circumferences of the cosmic system, where material deposits are perpetually made. The astral center is not so solid a body as any of the deposited laminae of the rind which comprise the shell of the Cellular Cosmogony. Whatsoever solidarity it assumes is derived from the blending of the afferent fluxion of convergent energies—the solidarity being of such a character as to be easily combusted and transmuted to the efferent flow. The astral center, then, is in constant process of materialization and dematerialization, coördinating the changes which occur at the circumferences, where atoms of matter are deposited from the extremity of radiatory energies, and where the anodic energy is derived from the dissolution of the atoms of matter.

The New Kingdom of Human Life.

Revelations of Koreshan Cosmogony Concerning the Destiny of Man; the Evolving Cycles of Universal Progress and Tangible Fruit of the Tree of Life.

BERTHALDINE, MATRONA.

THE ASTONISHING FACT is this; that the sun, the moon, the planets, the stars, and the atmospheres of the universe are all within the hollow globe or shell, which is the firmament beneath the feet of man—its most potential inhabitant. The celestial focalizations of the inherent energies of the universe, which are seen within the atmospheres, serve the highest purpose of their existence, when to the enlightened mind of man they illustrate the operations of those laws, the science of which declares to him the sublime grandeur of his origin and destiny, and the nature of his righteous relations to his fellow man. The Supreme master of the science of cosmic form and function, and of the laws of correspondential analogy, is necessarily the supreme Ruler of the destinies of men.

The construction of the physical cosmos furnishes to the scientific mind a pattern of the perfect social order the mind of God demands of men in righteous relations to himself. The existence and nature of the astral center announce to the enlightened mind the first law of the theocratic kingdom: "Thou shalt love

the Lord thy God with all thy heart, might, mind, and strength."

The physical cosmos is demonstrated to be so constructed that the vital energies of everything in the universe are ultimately polarized and focalized in the astral center of the solar sphere. What we denominate the sun is the visible center of all the radiations of energies, visible and invisible, which unite within its astral nucleus of substances in transmutation by combustion, to energies which meet the demands of every form of existence in the universe, for vitalization, that its existence may be perpetuated both in the sun and in the earth, by alternating processes of generation and regeneration.

The visible celestial planets are but little planes of visible radiance, resulting from the meeting of specific focalizations of energies ascending from the great planes or metallic strata of the firmament beneath, and energies descending from the astral nucleus within the sun, to which they correspond in quality of kind. The visible stars, likewise of varying magnitudes, are the

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radiations from the focalizations of the energies of specific forms of existences—terrestrial and celestial, which on the natural plane are periodically formed and reformed by generation and regeneration from the precipitates of stellar combustion in the firmament of the celestial spheres.

The highest, finest, and most complex combinations of stellar energies within the universe are revealed to men,—in men as minds of men,—those inherent intelligences of human form differing in powers and glories, but all luminous and wonderful when finally perfected in and by the ultimate astral nucleus of the “Son” of anthropostic being, their final focalization and involution. Man—revealed as the fruit of the Tree of Life, is the highest possible visible expression of all the inherent intelligences of planetary, lunar, stellar, or solar energies in existence. Man, the Lord of all, represents in form and comeliness, in intellectual and affectional might of power, the highest and holiest sum total of the combined activities of the entire universe, and is the one legitimate object of Godly worship.

The Man of Divinity involves the three degrees of divine existence in unison—the celestial, the spiritual, and the natural, therefore He is called the Son or outshining of Eloah, in whom he declares himself “well pleased,” and who is his Beloved. The first manifestation of this form of universal being in least but most potential form, which marks the beginning and ending of a Mazzarothic cycle, is called Jesus, Jehovah, the Logos or the Word made flesh, and the holy Seed in whom all fulness dwells. This form of being is biune in sex or life-producing potencies. As the externalized masculinity he infolds His bride or matrix within himself; this bride or Haveh is the holiest sphere within the veil of his flesh. From her potencies he reproduces the fulness of himself—the solar sphere of his existence called the divine sonship, or order of Melchizedek, the Morning Star of divine harmonies, upon which every form of circumferential life in the universe depends for recreation.

The earth, writes the inspired prophet of God, is God’s footstool; ultimately, his feet—the feet of man—must rest upon it as the feet of God, as those of its King and Creator. The stars as we see them now, represent the embodiments of man’s stellar or intellectual energies, essential to their progress toward their final embodiment in Haveh, the motherhood of Abraham, the great father of the multitude. From thence they will proceed into the astral embodiments of the divine sonship—the God race possessing all the powers of their Eloah Jehovah, their origin and destiny. This race of the God kingdom will rule and reign in earth in absolute righteousness, and will transform it to the most glorious expression of their powers, which no mortal eye hath seen, nor mortal heart conceived.

The present hells, their own precipitates, represented by the seven planets of the firmament beneath, in the strata of mortal existence, will be brought by the Gods into seven visible forms of social order as symbolized by the seven-branched golden candlestick. These will be

transfigured by the light of the holy oil in the golden bowl, to reveal in earth the seven kingdoms of the heavens in their triune degree of glory—the arch natural. These seven spheres or planes of life, yielding up the energies which first focalize in the seven heads of these social orders, are spiritually discerned as the seven spirits of God, which manifest their powers in a central luminary, a personality called Jehovah, the Lord our righteousness. These seven spirits are manifest successively in prophetic Messengers of covenant relations, conjoining God and man in successive degrees of developing Elohist and Jehovistic life, and in simultaneity in the ultimate or harvest of the grand cycle of the Immortals, when they shine forth in the heavens as the seraphim which irradiate the throne of God throughout all eternity.

The awful slush of the rotting forms of fallacy now inundating the world, makes of it—to the Eye of God—the scientific Prophet, a formless mass of “miry clay” which corresponds somewhat to the “slimy ooze” from which the modern evolutionist has been so fond of having things—material and visible—create themselves. This “slimy ooze” is all the evolutionist has for a creator since he turned his back on the supreme involution of the universe, the man Christ Jesus who by the potency of his own Godhead sacrificed his life in the flesh—his holy Seed, that the universe might bring forth her many Sons in his image and likeness.

These Sons of God involve the many evolving cycles of universal life, of which they are the Gods many and Lords many, in the eternal primal unity of all the God-like powers of intellection and affection which can be expressed by Eloah Jehovah. These worlds or cosmic orders and their Lords of Godliness are eternal verities having actual cycles of manifest material and inherent spiritual existences within this hollow globe of ours, 8,000 miles in diameter and 25,000 miles in circumference, according to our natural mortal methods of reckoning size. This physical womb of cosmic constructions is vitalized, for cycles of proliferation of specific kinds or forms of life, by its inherent seed men, which are produced in the fruitage or harvests of specific cycles.

“There is no Savior but Jehovah.” Jehovah is therefore the Seed of the universe, whose cosmic orders produce the God kingdom. He appears in the fulness of time as the seed of all spheres and from the resources of his vitality, his hidden manna or bread of heaven, recreates all things, and then recedes from all visible forms of life, regathering their vital energies into his storehouse for the remanifestation of his glory—the Motherhood of his kind, whose precipitates revitalize and reformulate the forms of life of every kind.

A student of the Koreshan Cosmogony who can read even the primer of the great book of the alchemico-organic universe intelligently, that is, in the science of the laws of its form and functions, can also read with profit its translation into the language of that greatest and most profound Book of the anthropostic life of the organo-vital universe, the Scriptures, recording the book of the generation of the living *Word* or Son of God.

The False Monetary System of America.

What Evil have the Greenbacks Done that They Should be Destroyed? Bankers' Reasons for Foisting Gold upon the People.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

BANKERS SAY the greenback is a public debt, just as their shinplasters (as the people used to call them) are a banker's private debt, and by criminal *ex post facto* legislation, they have made it so in form. Such was not the design nor the act of the people in its creation. It was not made redeemable in any other money, because it was not intended to be redeemed in any other money; it was intended to be actual money—as our Supreme Court has declared it to be. The idea of creating one kind of money to be redeemed in another, is a banker's device to juggle with the people's instrument to effect exchanges, and so cheat them out of their senses preliminary to robbing them of their substance.

John Stuart Mill says that in France—the country that has the best money sense of any that exists today, “paper money actually means inconvertibility.” Such practically, with some variation, is the working of English monetary law; but the effort of our Government—run by bankers—is to narrow what is professedly the base of our currency to the most grasped after, and hence the most shifting and unreliable of all commodities—gold, which shall be our only debt-paying money; by that, we mean money that has the legal power to pay debts. Upon this shifting and crumbling base, the most unreliable that could be constructed for a secure and uniform currency, they have based, not the people's “lawful money,” nor even the people's promises to pay money—credit, (they could not so easily control them and hence “control wages,”) but bankers' credit—which they can control.

This will be first-class condition to make panic whenever they desire to do so, which in pursuance of their nefarious schemes they often do; and when the panic comes the whole column of money, which makes prices, will suddenly shrink to the meager dimensions of the gold base, which, being the commodity most of all in demand, will suddenly flee the country, leaving the distressed people with nothing to pay their debts, to buy what they must have to keep them from starving, and to clothe their nakedness. Of course, most of the people's property, under such circumstances, passes into the hands of bankers whose harvest time is a financial panic. This is not mere theory; it has been the sorrowful experience of the masses of people every few years, in most countries of the world.

Greenbacks Detrimental to Bankers' Schemes.

One of the great sins of the greenback is, that it is legal tender, hence actual money with which to pay debts in time of panic—which bankers' credit is not. Another of the mortal sins of the greenback is, that it keeps the Government in the banking business to the detriment of bankers; but these righteous bankers for-

get to object to governments making and supplying to the so called national banks their bills, now substantially free gratis, and doing many other things for them that belong to practical banking. It is quite true that the Government ought not to be in the banking business, much less ought banks to be in the governing business—as we have shown, and shall further show to be the case. The fact is, the banking business is simple piracy, and worse; and it must be utterly suppressed and destroyed by a government that meets the end and obligation of its being—protects the lives and property of its subjects.

We propose to point out a few of the bankers' many sins against the greenback, which is the people's credit. The first and greatest one, the insertion of the exception clause in the law creating it, has been described in a previous article. The law that forbade the further destruction of greenbacks strictly commanded the Secretary of the Treasury, when greenbacks were paid in, to pay them out again in the same denominations. A banker Secretary, in defiance of this law, substituted higher denominations for the one and two dollar bills, thus in effect demonetizing them, so far as the masses of the people are concerned, with whom money of small denominations is the kind that is chiefly needed.

As Alison in his history shows, the retirement of the £1 and £2 notes was one of the agencies producing frequent panic in England, while in Scotland the opposition in parliament to an attempt to do the same for that country, roused mainly by letters of Sir Walter Scott, published in a country newspaper, prevented the success of the attempt and allowed Scotland to retain the £1 and £2 notes, and with them exemption from the frequent panics which devastated the neighboring island. Observe, these notes were not simply bankers' credit,—like our national bank bills and all the paper money that bankers are willing that we should have, which is a sham and a lie, and not money at all,—but full legal tender—money, such as the greenback is in part, and would be in full, but for the infamous crime of bankers in securing the addition of the exception clause.

The Profits of a Perfect Currency.

Gladstone said, in accordance with the dictates of sound reason, the profits of a perfect currency “ought to be the profit of the nation.” Such is the fact with the legal tender greenback; but with bankers' credit as currency, all the profit goes to a greedy gang of conscienceless cormorants called bankers. When the national bank scheme was ready for business, to prepare for which the greenback was partly demonetized, and was then and always sought to be destroyed, those hated greenbacks were in the people's hands with this

endorsement on their backs: "This note shall be receivable at its face value for all debts, public and private, except interest on the public debt and customs dues." Observe, that debt then had no existence; but bankers, in accordance with the advice of British bankers, for their own selfish interests, were hell-bent on creating it, in which fell purpose, unhappily for all men, not even excepting themselves, as they will sometime learn, they succeeded but too well.

Now comes what we shall call repudiation number 1, of the rights of the people in the interest of bankers. Secretary Chase had sold \$10,000,000 worth of the bonds which were to be the capital of these banks, and reported that he could not get enough greenbacks (gold and silver were not in circulation) to pay for these bonds out of the hands of the people, who did not wish to exchange greenbacks, which they wanted for money, and which cost them no usury, for bonds which were not money and would cost them 6 per cent usury. The plighted faith of the country to them was not to be allowed to stand in the way of this bankers' robber scheme.

Wall street induced Congress to pass the law of March, 1863, which provides that legal tender "Treasury notes, in spite of the express contract on their backs, shall not be receivable for bonds after July, 1863, four months thereafter. This infernal act of repudiation, together with the speeches made at its passage, made the people fear that unless they speedily exchanged their greenbacks for bonds, they would be repudiated and lost to them altogether. Under the influence of these unfriendly acts, these notes, in spite of their crippled condition, had not fallen more than two and one half per cent for gold.

In his report for 1864, Secretary Fessenden said: "In the course of a few days the price of this article [coin] rose from \$1.50 to \$2.85 in paper for \$1 in specie, and subsequently fell in as short a period to \$1.87, and then again rose as rapidly to \$2.50; and this occurred without any assignable cause traceable to an increase or decrease of paper money." He attributed this fluctuation to the "unpatriotic and criminal efforts of speculators and probably secret enemies to raise the price of coin." The act of 1863 was designed to, and did damage the Treasury note so that bankers might buy bonds with it at forty cents on the dollar in coin, which they held. When this devilish purpose had been sufficiently carried out to furnish cheap bonds enough for the base of the currency of John Sherman's new banking swindle, in 1865, the soldiers were to be paid off, and they would have nothing but greenbacks. A law was accordingly passed repealing the clause in the law of 1863, forbidding the Secretary to receive legal tender notes for bonds. The design of this law was not to benefit these notes, but to lessen their amount.

The same hand that secured the law of 1863, which provided \$50,000,000 in fractional currency to take the place of the silver coins that had deserted the people, which was the most convenient money the country ever had, and which cost nothing but the trifling sum required to replace it, in 1875 secured another law replacing it with \$50,000,000 in fractional silver at an annual cost, if you reckon the amount annually lost, and the loss by abrasion of the coin, with the usury, of some \$6,500,000; a nice little plum to usurers, of course, but an added burden to the people who did not ask for it because they did not want it, since it inflicted upon them heavy losses in business. The celebrated florist, James Vick, estimated his loss by it at \$10,000 for the first year.

Daring Acts of Public Robbery.

The climax of robbery and repudiation by Congress—in the interest of bankers, and by their instigation—was reached in what was called the Credit Strengthening Act of 1869, while the greenback was yet crippled by the exception clause, and hence at a heavy discount. The law creating the Treasury note made no provision for paying it in anything; did not design to have it paid or redeemed in anything except as any other money is redeemed or paid. There was no more propriety in providing that it should be paid in specie, as this infamous *ex post facto* enactment did, than there would have been in providing that gold be redeemed in greenbacks. In the law providing for the national banks, the greenbacks are called "lawful money," and made the specie base of the same, which is required to be kept in the banks as security for their circulation. If they are not money, and require to be redeemed in something else which is money, then are the users of that so called money deceived and cheated by it. But this was only one iniquity of this monstrous law.

This same law provided that the many hundred millions of bonds, bought by Treasury notes depreciated by law to 40 cents in specie, should be paid in specie, when to do so was to give a sheer donation to these banker-bondholders of over \$500,000,000 after they had been paid many times the amount they had cost them, in gold interest, for many years prepaid. This unrighteous and forever infamous law is entitled to be called repudiation numbers 2 and 3. What shall we say of the patriotism of bankers who cause such acts of robbery to be done? The holders of the black slaves of the last generation saw more than every dollar they had wrung with the lash from the black man, repaid with terrible interest by the ravages of war that left their country desolate, and themselves bankrupt and bereaved of more than half a million of their best beloved. Can these greedy usurers who have reduced black and white laborers, by the advice of British usurers, to the condition of wage slaves whom, when they are worn out in their service, they will be under no obligation to support, but can turn out to starve, look for less terrible retributive justice than that which overtook the enslaver of the black man? To further illustrate the patriotism of bankers, we shall devote another article to an inquiry into what constitutes patriotism.

Liberty is not the goal of human ambition and achievement. It is but the instrumentality, or the mediatory stage of progress, and may be exercised

either toward the rearing of the divine kingdom, or in the consummation of chaos. Liberty is but a stage of revolution; man's final achievement is beyond it.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DOCTRINE OF INDIVIDUALISM has been variously construed, but it is most frequently defined in the language of the American Declaration of Independence as the inalienable right of every person to life, liberty, and the pursuit of happiness. It is easy to show how the citizen is thwarted at every turn in the effort to exercise his rights under the present phase of democracy. The doctrine of individual rights as promulgated by Koreshan Science comprehends the right of every person, man or woman, in the culminating line of human progress, to *become an individual* or an undivided being. It claims that such completion is prerequisite to the attainment of life, liberty, and happiness. Humanity in the divided state is not alive, spirit, soul, nor body; whether in the natural or the spiritual hells, man is mortal, that is, dying. Life is the state of unbroken continuity in consciousness which is enjoyed only by those who have become united to their higher principles in the Lord. Life, as pertaining to the lower phases of existence, has not been defined in a satisfactory manner hitherto, because the character and relationship of the three stages of human progress—mortality, immortality, and eternal life, have not been understood. Immortality is the stepping stone to eternal life. When immortality is reached through the electro magnetic combustion known as theocrasis or translation, the two sex principles have been reunited in the one form, the neuter being, hence individuality is already attained. There is no liberty in the condition of mortality, because man in the divided state is under the law. He is subject to incessant conflict between the desires which sweep in like a flood and the voice of reason which bids the winds and waves of selfishness be still. He may arrogate to himself liberty in the form of license by plunging into sense-gratifications, but the sufferings entailed by the penalties exacted, show him conclusively that he is hedged in by every form of law. If he touch a wire along which electricity is speeding, broken physical law puts him in bonds; if he steal his neighbor's goods, society demands redress; if he love self and forget God, his trespass against spiritual law holds him captive. Individual liberty belongs to the Sons of God, in whom love and wisdom find equilibrium. It comprehends the right to establish a Theocracy in earth: to control and wisely animate the currents of human destiny; to meet the aspirations of lower orders and renew their own life by uplifting these. It does not require a course of syllogistic argument to prove that happiness cannot be found in the segregated condition. There is always the sense of incompleteness, the desire for fuller companionship and comprehension; add to these a longing for righteousness, and the harrowing sense of failure that attends every effort toward its expression in conduct. Individuality, then, brings humanity into the rights from which it is alienated in the divided state. It brings joy, freedom, and completion.

A short sketch was given in one of the Chicago newspapers last Sunday descriptive of the founding of a new church whose object is to teach and practice "Manology" instead of theology. It is distinctly stated that man and not God is the power looked to for the success of the new faith; its creed is comprised in the one word, justice, and any one who believes in a personal or supernatural God is barred from holding office in the board of the church. It is not strange that such a movement should arise in protest against the irate and vengeful deity of Calvinism—a being so much worse than man that he could create millions of creatures foreordained and predestined

to endure the torments of endless hell in the spiritual world after suffering the griefs and disappointments that fall to the common lot here. Such a god ought to be ruled out; the omnipotence ascribed to him formally convicts him of cruelty, and the human heart finds no tribute of love to offer such a personification of justice devoid of mercy. But it is useless for man to attempt to emancipate himself from the idea of God and fall into the gross error of self sufficiency. He finds himself surrounded by mysteries, and the questions which he cannot answer are proof that he needs the aid of some higher intelligence. The problems which he cannot solve confess his weakness. The logical outcome of evolution implies a plane beyond the human. What the world needs is not "Manology," which it is avowedly too ignorant to teach, having failed to settle the matter of man's origin and destiny, but a scientific exposition of theology. The most reasonable and beautiful concept which the mind can entertain is that of the reciprocal relationship between man and God as shown analogically from the Cellular Cosmogony. The doctrine of the interdependence of man and God responds to the deepest longings of the soul, while it satisfies every mental aspiration to learn that man is destined to inherit the throne of intellectual supremacy. The church of man would make orphans of the race. The church of God has represented the Creator as a tyrant; but the church that teaches the rebinding of man and God with the scientific details of the process, supported by proof, is advocating pure religion.

The announcement of a new book entitled the "Life of the Bee," by Maurice Maeterlinck, the Belgian author, suggests that it may be interesting to Koreshan students to learn that the queen bee represents the principle of parthenogenesis or what is termed the doctrine of the immaculate conception. As the human kingdom embraces every principle pertaining to lower degrees of life, it is reasonable to conclude that parthenogenesis must be manifest at some specific epochs in the anthropotic domain. The term anthropotic is here used to denote not only common humanity, but the latter in its relations with the higher human, the perfect manhood of Deity. Koreshan Science teaches that this is not the age of virginal propagation. The law was manifest in a solitary instance nineteen hundred years ago. Mary was born according to natural law from common humanity, but through her chaste mind the Holy Spirit, transmitted immaculately from the mind of Joseph, her betrothed, could operate. The thoughts of the mind are entities which in natural generation descend into the body to become the germs of reproduction. The Angel of the Annunciation said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the Son of God." In a future age the principles of parthenogenesis will be more generally manifest. Allusion is made to such a period in Genesis, where a different order of intellectual giants is mentioned—a natural genus endowed with higher qualities. Entomology has therefore some new facts to assimilate in regard to the bee. It is not aware that the worker or neuter bee is a type of the biune character of the Sons of God—the coming race. The larvæ of the neuter bee, placed with the larvæ of the drone bee in a queen cell, will produce a queen bee, illustrative of the principle of parthenogenesis.

The term culture is derived from the Latin *cultus*, originally the coulter of a plow. The office of the steel blade or revolving disk attached to the beam of the plow is to cut the sod

before it is overturned. Hence culture implies the use of the knife to break up old habits, destroy the natural growth of weeds in the soil and prepare it for seed. It does not imply cruelty on the part of the husbandman, but gives evidence of the tenderest care. The roots of prejudice have been cut away in the cultured mind, and it is therefore accessible to the introduction of fresh truth. It is in a condition of preparation or readiness to receive. This presupposes humility. Matthew Arnold defined culture as a knowledge of the best that has been said or written, and the definition has passed current, knowledge being supposed to bear fruit in conduct. The consensus of opinion furnishes lists of the world's best books as a guide to culture. It is notable that such lists are usually headed by the Hebrew Bible. Is it not true that none of the works in the world's extant literature, from the latest discoveries in cuneiform tablets that aggregate the wisdom of Babylon down to the speculative flights of German philosophy, can give to man the art of living? Nor does he discern it in the Bible. Must not the best that can be said or written unfold the secret of life, thereby furnishing the knowledge essential to a higher degree of cultivation on a plane beyond the human? Cult, meaning worship, is from the same root as culture; and worship, though defined as love and attraction through love, also involves the use of the knife. No man can love God supremely until the heart soil has been cultured to receive the divine implantation which is Himself. An English writer has said that we can ill spare the term cult, the word religion having lost its original meaning. Both terms scientifically expounded refer to the same process of reconjunction under a different image.

The application of science to industry ought to afford every man an opportunity for education, for travel, and for recreation. It is a shame and a disgrace to the age that wage slavery and poverty and crime should co-exist with the wonderful devices patented in the way of labor-saving machinery. Under any equitable system of distribution, the enormous increase in wealth by this means would be ample to supply the toiling millions, not only with the necessities and comforts but with many of the luxuries of life. Let justice be meted out to the monopolist and his victims. Those who are watching the signs of the times with bated breath, asking in anxious whispers, "What next?" find that the latest outrage threatened against the people is the bread trust. Its promises recall the miracle of the loaves and fishes. It is going to make eighty-five pounds more of bread out of a barrel of flour at the same price. Who will believe that it is working for the good of the people? That is not according to the nature of trusts. Some trick is hidden by these specious promises. Our petition for daily bread should include a plea for protection from all harmful ingredients costing less than flour. Human life is held so cheap in comparison with gain, that no citizen is safe. Poison may lurk in every article of diet furnished by the market, and the poor man who must buy cheap goods is the first victim.

Charge is brought against Christianity by the agnostic contingent that it is only a summary of beliefs founded on the supposed revelations of a deity to man; that it has no actual facts to support it, resting as it does upon the story of the fall of man in Adam's transgression, and the one of his redemption in the death and resurrection of the only begotten Son of God. Are these charges true? What would Koreshanity give in place of Christianity? It aims to give the world a religion that can stand the test of science. While the religion of Jesus Christ has plenty of facts to fall back upon, it has lost understanding of the gospel narratives, and in place of primitive truth, it presents an accumulation of erroneous beliefs. Take the story

of the fall of man. What church can be found, teaching that Adam's transgression was the going across of the pure spirit of the perfect man, from the divine to the human plane? Yet the fall of man was really the fall of God into the race, where He plants himself in order to redeem it. All these conclusions are derived from laws scientifically demonstrated and determined. The law of the cross is found in every domain of existence. The proof of the destructibility of matter involves that of the translation of Jesus Christ.

It is significant that the revival of the true science of Alchemy, which means the light or wisdom of Egypt, is coincident with a fresh impulse toward the reawakening of the land of Egypt from its sleep of thirty centuries. Modern engineering has furnished means of refertilizing the country which preserves the monument of the greatest engineering feat that the world has conceived in the shape of the great Pyramid. The "miracle in stone" was wrought by those whose knowledge transcended that of the present day—a race of mental giants. The meaning of the word pyramid has puzzled philologists. Amelia B. Edwards says that the Egyptian term *per-emus*, which is evidently identical with the Greek *pyramis*, signifies "going forth from the large," referring to the vertex as rising from the base of the structure. Koreshan Science would derive the word from the Greek root *pur*, meaning *fire*, the apex being symbolical of the ascending flame. All energies, both mental and physical, have their origin in a process of combustion. The great Pyramid would therefore typify creation or transmutation, the lost secret of Egypt.

England and America are trying to find a basis of agreement in regard to the Nicaragua canal. The United States has every right to the exclusive control of the great waterway which is to link two oceans, thereby furnishing her with the means of enlarging her commerce indefinitely. All the waterways contiguous to this nation should be under its jurisdiction, nor should it be hampered by treaties that are liable to involve it in serious complications in case of war. Does this seem the policy of self-interest? Koreshan arguments are founded upon a knowledge of the invisible forces which are even now gathering together and augmenting daily—forces so tremendous that through their agency the whole course of human affairs is to be changed. The natural groundwork and location where the new order is to be established in earth, is right here in our own country. The future destiny of the United States involves that of the ideal government.

There is one factor which has an important bearing upon the race problem, but it is entirely overlooked by ethnologists and sociologists. While the Anglo-Saxon is bound by every law of brotherhood to consider the rights and interests of the Negro, the Malay, and the Indian, he is not under obligation to attempt the impossible nor to disquiet himself unnecessarily over the ultimate destiny of the colored races. The operation of the great law of re-embodiment provides for their progress as well as for that of the white man. Terrible crimes are committed against them in the name of civilization, but the sure reckoning of the ages will bring justice to victim and oppressor. Education is not confined to one embodiment. While the white man is divesting himself of race prejudice, the Negro will be growing in intellectual capacity. There is no cause for alarm because statistics thus far show only 2,414 colored graduates from collegiate institutions.

It is a question how far the working day may be reduced, and time be allowed for producing what society requires. When a system of Equitable Commerce is established, Koreshanity pro-

poses to shorten the number of hours during which the citizen will perform uses to the state, to five. With the aid of labor-saving machinery this will give ample time to carry on all departments of industry, besides affording to every man the means for self-improvement and enjoyment. Five hours of congenial occupation a day will be only a delight as contrasted with ten hours of wage slavery.

When the world recognizes the North Pole as now located

in humanity, some of the expeditions sent out to discover its correspondent in the physical cosmos will be successful.

The competitive system must be destroyed in the human heart before it can be destroyed in society.

Agnosticism may be defined as spiritual paralysis.

Talk is like the safety-valve of an engine.

Patience is the essence of sublimity.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Mission of John the Baptist.

EDITOR FLAMING SWORD:—Will you kindly explain why it was necessary for Jesus to receive a baptism from John? Might not these spiritual entities have constituted His interior from birth?—INQUIRER.

The Lord Jesus was the fulness of the Godhead bodily. He was the first born from the dead, raised up from the human race by processes of reincarnation extending through the age. The spirit of the Father or the pneumatic force was carried by Joseph in lineal descent from Abraham. By the law of attraction it passed over to Mary, and the Lord was born of the Holy Spirit as the result of her quickening. Mary brought forth the body of the Lord by the transmutation of spirit to matter. The Word was made flesh. John the Baptist came in the spirit and power of Elijah, as the vehicle of transmission for the psychic or feminine energies of Deity. Therefore he saw the spirit descending like a dove and lighting upon Jesus. The dove in the higher sense signifies the chaste marriage of the masculine and feminine principles in the holy or neuter being. It was necessary that Jesus should receive this influx in order that all fulness might dwell in Him. Hence his words when John forbade Him: "Suffer it to be so now, for thus it becometh us to fulfil *all righteousness*." Had it been possible He would have received this baptism earlier, but he was not sufficiently attractive or receptive to it previous to that hour. It is said that during His youth he *increased* in wisdom and stature, and in favor with God and man. According to law there are two poles, a north and a south, one positive and the other negative, one electric the other magnetic, one pneumatic the other psychic. John was the psychic pole. The polation of both currents in the one form characterizes the biune genus, the Son of God who, by virtue of this unity, could say later: "I and the Father are one."

John was the focal point of a spiritual and psychic sphere. These spheres had to flow into the biological nucleus—Christ the Lord, to not only complete his character as the Son of God, but to conserve those spheres as they were rolled together as a scroll. This was the departure of the heavens that were expanded during the Jewish dispensation. The old heavens departed, and new heavens began—focalized in the Lord. During the Christian age these new heavens, having their nucleus in the Lord, expanded until they have grown old and are ready to depart again. In these heavens the dragon is in power until Michael rises up to dispossess him and cast him out. In every age of the world the heavens in departing are rolled together and become infolded in a personality, who is baptized by that influx.

Rain in the Anthropostic World.

EDITOR FLAMING SWORD:—Please explain Psalm lxxii: 6, 7.—A READER, Bonham, Texas.

When the Koreschan concept of rain formation is understood, this passage is found to refer, under one of the most beautiful and expressive similes, to the baptismal outpouring soon to come through the theocrasis of the Messenger of Truth. Just as rain is precipitated from the alchemical union of levic and gravic energies brought together in a cloud, so the New Jerusalem, which constitutes the nucleus of spiritual energies descending from God out of heaven, meets in mid-air, or in the personality of the Mediator, the purest language of those who aspire to conjunction with Divinity. The energies that unite in the cloud are the product of two previous combustions, one taking place at the junction of the celestial with the spiritual heavens, the other in the spirito-natural realm, or where the lower spiritual heavens conjoin with natural life. In the same manner, the levic and gravic energies meeting in the physical cloud result

from disintegration and combustion of elements above and below—at the junction of our atmosphere with the sea of hydrogen and with the water surfaces. The cloud being formed, intense attraction causes union, the personality of the Messenger is consumed, and He (the Lord in his second coming) descends in the spiritual energies generated as showers that water the earth (expectant humanity), bringing forth the Sons of God. Hence in the seventh verse it is said that in his day shall the righteous (the perfected genus) flourish and abundance of peace, so long as the moon endureth. The moon here refers to the manifestation of the Femininity of Deity in the Golden Age. The sun and the moon conjoin, the former or the masculine principle becoming interior, while the feminine is exterior, manifest as the Divine Shepherdess.

Who Are the Two Witnesses?

EDITOR FLAMING SWORD:—A correspondent to the *Baptist Flag* asks, Who are the two witnesses spoken of in Rev. xi: 3? In response to this question, the editor of that periodical mentions several different and conflicting interpretations of this passage: "Some hold that the two witnesses are Moses and Elijah, who are to be resurrected in the latter days and testify for Christ; others say they are the Old and New Testaments, and apply their death to the French Revolution; other theories make of them the two ordinances, baptism and the Lord's supper; and again, they are referred to the church and the ministry." The editor himself inclines to the latter view. I should be grateful if you would inform me through your columns how you regard the subject.—A TRUTHSEEKER.

Jesus said: "I bear witness of myself, and the Father which dwelleth in me he beareth witness of me." Here we have direct and conclusive testimony in the Lord's own words, that the two witnesses are the Father and the Son, or himself, in whom they are one. His crucifixion

on the literal cross of wood and his burial for three days and three nights in the tomb of Joseph, were but types of his crucifixion in Sodom and Egypt (the church), as declared in verse 8, and his death as the two witnesses in the streets of the great city of Babylon, which is also the church in its declension, for 1260 days (years), in the dark or medieval ages. This period extends from the time when the church allied itself with paganism, under Constantine, to the Reformation. The two witnesses were given power to prophesy—that is, their death was prophecy of a resurrection to come in the future. They were clothed in sackcloth or in the mourning garments of sin.

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Anomalies of Society.

The Hardships of Modern Prosperity and the Burdens of Labor-Saving Inventions.

Why are children put to work in factories when they should be in school? Is it because they want to work? Or because their parents prefer them to work and miss school? Not a bit of it. Their parents do not receive enough wages to maintain the family, and the little ones are forced by the poverty of the parents to work. It is absurd that it should require the work of a human every waking hour to get enough to eat and wear and a place to sleep. Years ago, when man had no machines to help him, he made enough to support the family in as good condition as today. It now takes one twelfth as much time to make as much wealth; why should he not live as well for one hour's work per day? Is mathematics a lie? Has the multiplication table lost its meaning? The more men work the richer the other fellow becomes, and not one working man out of a hundred leaves anything for his family. There was a time when they did leave a little, but now they cannot live well on what they receive. The old-time shoemaker or wagonmaker or smith was one of the best livers in the community. He educated his little family, lived well, and left some property for them when he passed out. Now the same workers can make twelve times as much wealth as they did then and live poorer—and leave nothing. Something has gone wrong. You had better hunt it up. You cannot get rich by working harder and living poorer—and why should it be necessary to work hard and live poor all your life? Is that all life is for? What has machinery been produced for, if not to benefit the people who use it? If you owned the machine you would get the benefit, but as others own them, they get the benefit. Now if the public owned the machines

—all of them—you being a part of the public would get your benefit with all others, and it would operate as if you individually owned the machines you work with. Is that not plain? "Profit" is taken by the employers of labor on the claim that they are entitled to it because they furnish the capital—the machines, etc. Well, if the public owned them, the public would get the profit, and as all men compose the public, all men would get the profit. What is the use of working under rules that make a few enormously rich and the millions poor? Why not rules for the benefit of the majority?—*Exchange*.

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Extinct Animals.

Some Beautiful Species Which Have Been Exterminated Recently.

Prof. Lydekker, one of the custodians of the British Museum, contributes to a recent number of *Nature* an interesting notice on the species of animals that have been exterminated by man during the century that has just closed. These are, perhaps, not so numerous as is generally supposed, and the forms are mainly such as are known more particularly to the systematist and collector. Among the fewer common types which collections and books of travel have made familiar, one of the most deplorable cases of extermination is furnished by the quagga, the beautiful zebra-like animal of South Africa, which in the first half of the century could still be met with in thousands covering the grassy veldts. At that time it formed a staple food of the Hottentot farmers of Graaf Reinet district. The extermination of this animal, antedated seventy years by the destruction of the blaauwbok or blue antelope, appears to have been accomplished in 1873, and yet, singularly enough, most writers on natural history are seemingly under the impression that the quagga is still an abundant member of the African fauna. It is a remarkable fact that of this animal, which was frequently driven in harness at the Cape in the eighteenth century, and was afterwards the object of much unsuccessful effort at domestication, only a single stuffed specimen exists in all the British museums. Burchell's zebra, although still plentifully represented by subspecific forms in various parts of the continent, has disappeared in its type form, probably the most strikingly handsome of African fauna. The other animals referred to by Prof. Lydekker are mainly birds, such as the black emu of South Australia, the water hen of Lord Howe and Norfolk islands, the diabolotin or burrowing petrel of the Antilles, two species of the Nestor or kaka parrot of the Pacific islands, a species of cormorant from Behring sea, and the great auk, of which the last pair known to be living was destroyed in 1844. Prof. Lydekker refers with satisfaction to the status of the

Indian fauna, for, as he says, "It has not lost a single species of mammal, bird or reptile, either during the nineteenth century or within the period of definite history." The animal whose early destruction is considered most like it, or which at least requires "most careful watching," is the Indian rhinoceros. The Asiatic lion has had its range very materially narrowed during recent years, but it is still extant.—*Exchange*.

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Carnegie's Blood-Money.

A Striking Example of Modern Philanthropy and Source of Wealth.

In speaking of the \$750,000, which Carnegie has offered San Francisco for library purposes, *The Star* says in part: "Mr. Carnegie's income runs up into millions of dollars a year. This is not the result of his enterprise or industry, but of the special privileges which he enjoys. The United States government 'protects' him in his business ventures, for instance, by paying him twice as much for armor plate as he charges the Russian government. We do not blame him for taking advantage of a condition if thrust upon him, but we do blame him, in his greed, for endeavoring to perpetuate unjust conditions. We blame him for his inhuman attitude toward the men by whose sweat and upon the marrow of whose bones he has waxed fat. We hold him responsible for the wanton murder of the men at Homestead, whose despairing cry and piteous appeals for wages enough to sustain life he would not hear—or, hearing, answered with Pinkerton guns—claiming that the profits of the business would not warrant it, although at that moment he was drawing fabulous dividends from it, and resolutions were being adopted by a dozen communities lauding his 'benevolence' for donations of money that had been earned by the very labor he was exploiting then, and has exploited ever since.

"We may be flying in the face of public opinion, and taking a most unpopular stand—that we have done before—but nevertheless we protest against the acceptance of this Carnegie gift by San Francisco. No matter what other communities have done, or may do, let us decline it. As we have said before, we say again: When Carnegie can restore to the orphans and widows the husbands and fathers who were massacred at Homestead, in the strike caused by his greed; when he makes glad the hearts he has broken, brings sunshine to the homes he has desolated, and atones for all the misery he has caused, then, but not until then, should any self-respecting community accept his gifts, which represent the stored-up earnings of labor plundered and the laborer crucified."

Justice to all; work for all, and to the laborer the just product of his toil.—*Exchange*.

A War on Absinth.

French Legislators Intend to Combat That Most Dangerous Liquor.

The French chamber of deputies has begun a war on absinth by passing a resolution calling upon the government to prevent the manufacture and sale of the dangerous drink. For a number of years medical societies and experts in insanity have uttered their warnings against this liquor, but to no effect. The consumption of it has gone on increasing at an enormous rate, having nearly doubled since 1894, and now amounts to about 10,000,000 quarts a year. It is without question the most dangerous liquor ever put upon the market, and its frequent use is sure to result in a complete wreck not only of the body, but of the brain.

Absinth, according to the best definition, is a liquor prepared from alcohol mixed with volatile oil of wormwood, oil of anise, and other ingredients. It has peculiarly intoxicating effects, which are due to the oil of wormwood, the state resulting from its use being very different from the result of alcoholic poisoning. Trembling, vertigo, fearful dreams, and epileptiform convulsions are among the severer consequences. Absinth drinking is one of the most dangerous forms of stimulation yet invented, the more so because its immediate consequences are usually more agreeable than those of alcohol.

While the use of absinth is by no means as common in this country as in France, yet its consumption here has been increasing at an alarming rate. Some of it is imported, but no doubt the most dangerous portion of it is made in this country, and of the very worst ingredients. If France carries out its plan of stopping the manufacture and sale, the United States should follow suit and should also put a ban on its importation from any foreign land.—*Baltimore American*.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison: Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Illiteracy and Immigration.

Americanizing Foreign Elements by Rapid Assimilation; Decrease of Illiteracy.

Neither illiteracy nor immigration is to be feared in our Western states on the showing that is made in the latest census returns. Taking the three states, Indiana, Iowa, and Kansas, we find that the percentage of illiteracy is increased by immigration, but that the percentage in the total population is so small that it is hardly appreciable. The aliens must be isolated as a class to obtain a percentage that looks at all ominous; and when we have said that 15.7 per cent of the people in Kansas are illiterate, and 10.7 per cent in Indiana and Iowa, anxiety is prevented by a glance at the statistics on persons of school age.

Nearly all such persons are native born, which means that they entered the public schools as soon as they were old enough. The foreign born are only 3 per cent in Iowa, 1.9 per cent in Kansas, and 1.2 per cent in Indiana. If, therefore, all these children were left outside our educational system, if they were all the children of the illiterate aliens referred to, they would have very little effect in reducing the standing of the states for general intelligence.

The figures demonstrate how small is the distinctly foreign influence in the country, and how marvelous are the country's powers of assimilation. Immigrants come by the million, but are absorbed by the millions among whom their own children are soon numbered by virtue of their American birth. Later, the children passing through the public schools become American in their every attribute. Their ideas, speech, and manners are formed by a larger environment than that of the home, so that in them the many races become as one. It is in this assimilative process that our public schools are doing their greatest work.—*Record-Herald*.

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. But further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—
EDITOR FLAMING SWORD.

Attitude of the Church.

Catering to the Wealthy Classes and no Longer a Friend of the Poor.

Where does the church stand today? Does it stand for the poor and oppressed as Jesus did, or does it stand for capitalism and class privileges? What per cent of the ministry stand for economic justice? Do you think one per cent of the ministers stand for the oppressed poor? It is probable that ninety-nine per cent of the ministry stand for and vote for capitalism and industrial slavery. There is no profession in the country that serves the purpose of the capitalist robbers better than the ministry.

It is seldom that the minister mentions the militant doctrines taught by Jesus. They fear the capitalists in their congregations. They continually tell the people to be good, but never support any movement that proposes to remove the cause of evil. They seem to want to pull men out of the ditch, but never propose to fill up the ditch in which men and women fall. They propose to keep the people out of hell, but never stand with those who propose to establish a system that will keep hell out of the people.

It is no surprise to intelligent people when they see the working class deserting the churches. The church does not stand for the working class, and under capitalism it would seem that the mission of the church is a failure. With its support of capitalism it is dying of dry rot. It is becoming a mere admiration society—a place where rich robbers display their stolen wealth and where the poor find no consolation in this life.—*Social Economist*.

* * *

A Butterfly Farm.

An English entomologist, William Watkins, was the first to raise butterflies on a large scale. For a dozen years the establishment which he founded for this purpose has furnished millions and millions of insects to private collectors, and Mr. Watkins himself has established at the Zoological Garden of London a very interesting entomologic station, where may be found the most beautiful butterflies of the entire world. The butterfly farm of Eastbourne, near the southern coast of England, and in a place well sheltered from winds, covers an area of 4,000 square meters. It is a garden filled with flowers and rare trees, and surrounded by a very high trellis, and here flutter at liberty many thousands of butterflies of various species. From all the countries of the world the farm receives eggs, which are submitted to a special mode of incubation. Then the caterpillars issuing from these eggs, receive nourishment suitable to their evolution. A certain number of the most perfect insects are preserved as reproducers, while the others are asphyxiated and mounted. Some of the rarer insects fetch enormous sums.—*Union Label*.

Blow to French Religious Schools.

As most of the religious orders in France have obtained legal recognition from the government since the laws enacted under President Grevy in March, 1880, an amendment appears in the Waldeck-Rousseau law decreeing that all persons who have not been educated in the public schools of the State shall be deemed unfit to occupy any military, naval, or civic position drawing a government salary. This will be the most fatal blow to the educational institutions of the religious orders, because French parents will hereafter send their children to the State schools instead of having them sent to colleges controlled by Jesuits and others, to the danger of their careers in life.

The religious orders are afforded twelve months in which to readjust their affairs. They cannot get around the section of the law about foreign superiors by transferring such control from Rome to Paris, because Leo XIII. is a strong centralist, and is not likely to permit such removal. The amount of property affected is variously estimated at from \$750,000,000 to \$800,000,000. It has been predicted, while the bill has been under debate, that Jesuits will emigrate without waiting for the expiration of the one year of grace.—*Boston Transcript.*

* * *

The World's News.

Aug. 7.—President Shaffer issues a general order to strike for the right to organize.—\$280,000 in gold bullion stolen from Selby smelting works, Vallejo, Cal.; robbers tunnel under the walls of building.—Vice President Archibald, of Standard Oil Co., files affidavit in denial of bribery as charged.—Nikola Tesla closes contract for wireless telegraphy plant at Wardencliff on Sound.—Financial crisis spreading in Germany.—Funeral of Dowager Empress Frederick will be privately held at Potsdam.—Political crisis in Brazil.—Aug. 8.—Manufacturers and strikers assert that neither side will sue for peace, and the last word has been said.—Mob in Alabama burns Negro at the stake.—Iowa republicans nominate A. B. Cummins for governor.—\$7,000,000 increase in postal receipts for the year.—French economist predicts trade war against United States; hostility of Europeans increasing.—Anarchistic plots feared in Europe.—Aug. 9.—M. Santos-Dumont falls from his balloon, which is wrecked in mid-air.—Leaders of the steel strike ask aid of Gompers.—United States orders battle-ship Wisconsin to Panama; free transit across the Isthmus will be maintained.—Emperor William bestows Order of Merit upon Count Von Waldersee.—Orrin Lawrence, desperate from lack of employment, shoots and fatally wounds foreman of Pullman works.—Report that Mr. Kruger is failing mentally.—Boers capture post of 25 men.—Evidence brought against former employe of Selby smelting works at Vallejo, Cal.,

goes to show his complicity in robbery.—

Aug. 10.—Lord Kitchener issues proclamation calling upon Boers to lay down arms before Sept. 15, under pain of banishment.—Colombia makes war upon Venezuela.—Secretary Wilson convinced that the corn crop is seriously injured.—\$300,000 lost by fire at Rantoul, Ill.—President Gompers, of the American Federation of Labor, promises steel strikers moral and financial support.—Death of Prince Henry of Orleans, great-grand nephew of Louis Philippe.—Aug. 11.—Georgia mob burns Negro at stake.—President Shaffer tells steel strikers he is willing to arbitrate, but J. Pierpont Morgan rejected the proposal.—Paris doctors discuss methods of destroying the mosquito.—President Castro, of Venezuela, cables that he has defeated the Colombians.—Body of Dowager Empress of Germany removed to Cronberg by night.—Attempt to blow up British transport at New Orleans.—Rear Admiral Evans reprimanded by Navy department for criticism of William E. Chandler.—Four young men in Chicago rescue ten bathers from drowning in Lake.—Aug. 12.—Iron workers of Chicago vote against strike.—Non-union machinist beaten by crowd of strikers in Chicago.—Call to strike meets with no general response from steel men; Carnegie mills running; Milwaukee men vote not to strike.—Death of Signor Francesco Crispi, former premier of Italy.—Prince Ching refuses to recall Minister Wu.—Requiem for Empress at Cronberg.—Governor Taft says tariff reform is needed in the Philippines.—Aug. 13.—Steel workers at East St. Louis refuse to strike.—59,000 steel men on strike in different parts of country.—Richard Croker will sail for home.—Buenos Ayres under martial law.—\$900 taken from P. O. at Michigan City, Ind.—Depression in Wall street.—Sinking steamer with 236 passengers in Benton Harbor; no lives lost.

* * *

The Flaming Sword's Exchanges.

Review of Reviews.—Discussing the Steel Trust and the Strikers in the August number, Mr. Shaw, the editor, says, that in his opinion President Shaffer has made a great mistake in precipitating the fight between consolidated capital and the trade-union. Papers on many timely and interesting themes are furnished this month. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

Saturday Evening Post.—A Feasible Farmer's Trust, by George H. Phillips, of the Chicago Board of Trade, is the leading article in the issue for August 5. Under the title, Small Parks and City Playgrounds, Honore Palmer shows what the big cities are doing for children. He gives some incidents illustrative of the respect and delight in which the little people hold the shrubs and flowers cultivated for their benefit. Curtis Publishing Co., Philadelphia. 5 cents a copy.

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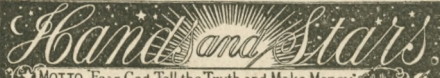
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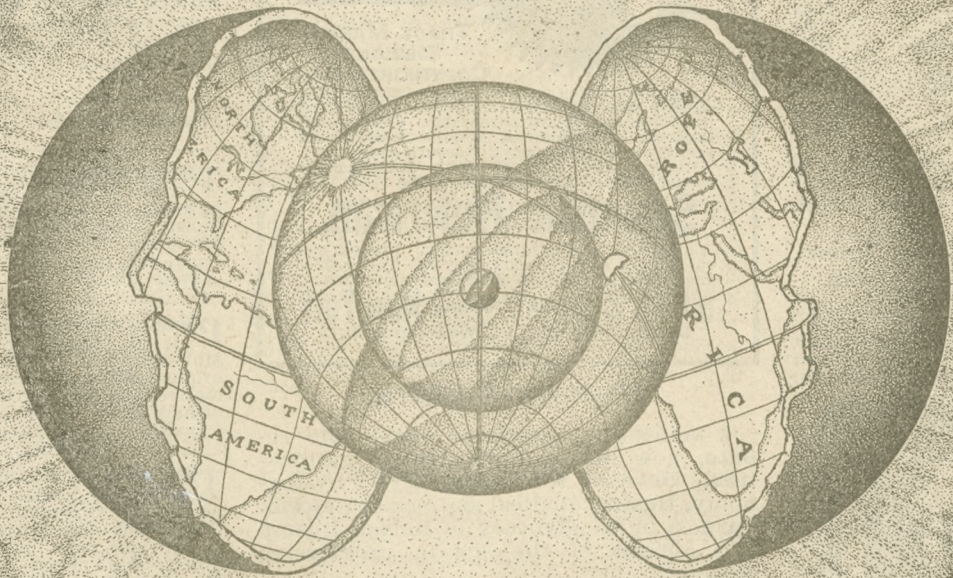
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